



A
S E R I O U S
AND
AFFECTIONATE
A D D R E S S,
TO
ALL ORDERS of MEN,

ADAPTED to this

AWFUL CRISIS.



[Price ONE SHILLING.]



K. L.

A
S E R I O U S
AND
A F F E C T I O N A T E
A D D R E S S,
T O
ALL ORDERS of MEN,
ADAPTED TO THIS
A W F U L C R I S I S.

In which are earnestly recommended,

The WORKS of the late

Rev. WILLIAM LAW, A. M.

Not yet sufficiently known, though they contain a DIVINE PHILOSOPHY, which marvellously unfolds all the Mysteries of *Nature* and *Grace*, and immutably establishes the CHRISTIAN RELIGION, upon its own self-evident and eternal Principles.

To which are ADDED

THREE LETTERS,

WRITTEN BY

Mr. LAW, to the AUTHOR.

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M.DCC.LXXXI.





A serious and affectionate

A D D R E S S

T O

ALL ORDERS of MEN.

WHENEVER I contemplate the deplorable Politics of these flagitious Times, generated in the *Womb of Darkness*, which have brought forth so many heavy Calamities, and still look with so malign an Aspect on *Christendom* in general, and this my Native Country in particular, whose Heart hath, now for a long Time, been *pierced through with many Sorrows*; a sympathetic Concern for the Miseries of my Fellow Creatures possesses my Mind, and excites me to wish them, a Relief adequate to their Distress.

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Nor

Nor is this compassionate Concern for my erring Fellow Mortals, a little increased, when I observe the blind Obstinacy, with which they persist in their mistaken Courses: When I behold some Men restless in their Pursuits after more *Riches* than they can possibly need or use: Others mad after empty Distinctions of *Title* and *Honour*: Some again, wallowing in the Mire of *sensual Gratifications*; and others, prodigally wasting their precious Time and Talents; the Health of their Bodies, and the Strength of their Souls; in the vain Acquisition of *Human Learning*: As if the supreme Good or Happiness of Man consisted in one or all of these several Attainments. When I see too this Infatuation continuing more and more to blind their Eyes, and mislead their Hearts, though dearly bought Experience has told them a thousand Times over, that such *Acquirements* when most fully possessed, and enjoyed, always leave an *Aching Void* in the Soul, as being
not

not that *Fulness* which can alone satisfy its *craving Wants*, and *boundless Desires*.

It is a consolatory Satisfaction to myself, under the affecting Sense of these Evils, that, by the Direction of a kind and adorable Providence, I was led into an early Acquaintance with the Works of that great and good Man, the late Reverend Mr. *Law*: And I gladly take this public Occasion of declaring to those, who have not yet had the Happiness of knowing them, that I never met with so much *Strength of Geniis, penetrating Judgment, divine Wisdom, Exalted Piety, solid Comfort, and compassionate Goodness* to all Mankind, so forcibly combined, and so clearly expressed in the Writings of any other Author whatever; which distinguished Excellence, renders them an *Heavenly Panacea*, of sovereign Efficacy to calm the agitated Spirits, and heated Heads of Men, and soften their obdurate Hearts into sympathetic Affection,

fection, in this our Day of *common Calamity, Distraction, and unfeeling Selfishness*. When we have just Religion enough to *hate*, but not to *love* one another. When one Part of the Nation, is most cruelly recriminating upon, and calumniating, vexing, hunting, and devouring the other; and all plunging themselves, as fast as they can, headlong into temporal and eternal Misery; urged on thereto by their own *tormenting* Passions, and the Dæmons of Darkeness. If it was on this Consideration only, Mr. *Law's* Works are to be highly valued, as tending above all other Writings, except the *Sacred Scriptures* (which they most astonishingly unfold) to stop the general Career to Destruction, at this *awful Crisis*, big with the Fate of Kingdoms.

But when I see how he has demolished the erroneous Doctrines of *absolute Election* and *Reprobation*; the groundless Fiction of a *Righteousness of Christ*,

Christ, only outwardly imputed to us; and the delusive Dream of a saving Faith without Works. When I see also, with what a striking Force of Light and Conviction, this exalted Author demonstrates the Immortality of the Soul, which the Schools prove with so much difficulty, and proclaims a *God all Love*, in whom no *Spark of Wrath* ever was, or ever will be, from Eternity to Eternity. How marvellously he unfolds the great Volume of Temporal and Eternal Nature, and discovers the true *Origin of natural and moral Evil*; which has so perplexed modern Divines and Philosophers, as it formerly did the Ancient Sages to Account for. How solidly he establishes, in Opposition to the celebrated Mr. *Locke*, the Doctrine of *Innate Ideas*; or that the Soul of Man, is not in its first created State, a mere *Rasa Tabula*, or blank Paper, but full of divine Sensations, and the Powers, Riches and Glories of *Eternity*; all treasured up and lying dormant in it. In
a Word,

a Word, how clearly he demonstrates to the ingenuous, enquiring Mind, the essential, eternal, and unchangeable Distinction, between *God* and *Nature*; a Mystery, with respect to its true Ground, hidden for Ages; and many other Truths of the utmost Moment, all coming Home to the *Bosoms* of Men; I am filled with Admiration; and cannot but consider him as a *resplendent Luminary*, newly arisen in the intellectual and spiritual World, in order to dispel the Darknes of *bewildered Reason* and *Learning*, and to establish in their Room, a *Philosophy* founded upon the solid and sublime Principles of the *Gospel*, the manifest Operations of *Nature*, and the immutable Relations of *Things*; and in its whole System, the most reasonable, natural, and satisfactory to the human Mind, perhaps, that was ever offered to its Consideration. Teaching at the same Time, both the *Learned* and *Unlearned*, the momentuous Truths of Salvation, with a Noon-day Clearness-

ness, divine Energy, and irresistible Conviction ; and safely conducting the awakened Soul to the *utmost Perfection* which it can attain in this Life, through that Babel of religious Opinions, so apt to perplex and obstruct scrupulous, pious Pilgrims in their Travels to the *heavenly Jerusalem*, or gradual Progress in the *Divine Life*. The One great End for which alone we were all born into this World. Though alas ! (such is the deplorable Depravity of Mankind) so little regarded by the Sons of Earthly Wisdom, that innocent Simplicity might well cry out, as it once did in the Person of a *little Child*, “ *Shew me the Land where Christians dwell?*” And yet in Comparison of the Excellency of this *Divine Life*, what are the most shining *natural Abilities*, the whole Circle of *Arts and Sciences*, yea, that adorned *Idol* of our own Times, *Patriotism* itself? Let the noble and generous Patriot *Brutus*, the beloved Friend of *Cicero*, determine this important Point.

When

When that great Man was struggling with the Storms of Adversity, his Roman Fortitude and Patriotic Virtue proving unequal to the Conflict, how piercingly did he, just before his unhappy *Suicide*, exclaim, "*O Virtue, Thou empty Name, I have worshipped Thee as a real Good, but thou art the Slave of Fortune!*" Dear deluded Shade! I have long been a *Convert* to these thy dying Thoughts, and deem, with Thee, this applauded *Patriotism*, or *Love of our Country*, if separated from the Love of God and Mankind in general, to be but the *Paradise of Fools*. And while I pay Thee a tributary Tear, I most devoutly wish, that thy *tragical Exit* may teach every Soul of Man, especially, at this trying *Crisis*, when the *Judgments of God are at the Door*, and the diabolical Nature in Mankind is every where greatly awakened, not to worship the *Shadow* of Happiness, but the *Substance*; the all-sufficient Fulness of Happiness and Perfection, the adorable

able Déity Himself. Who alone can, after tenderly leading him through the *Red Sea*, or *purifying, fiery Process*, put him in the full Possession of *himself*, and fill him with pleasing Thoughts and Expectations of That, which the *natural Man*, however complexionally bold and resolute, when once awakened out of his delusive Dream, dreads and trembles like *Felix*, at the Apprehension and Approach of, *Viz. Death*, and the *Grave*, *Judgement*, and an awful *Eternity*. A home-felt Proof surely that all is not *right within him*.

In this most solemn View of Things, growing serious with the Serioufness of the Times, I think if the following Treatises written by Mr. *Law*, the great Author I have mentioned, viz. *The serious Call to a devout and holy Life*; *The Spirit of Prayer*; *The Way to divine Knowledge*; *The Grounds and Reasons of Christian Régeneration*; and *His Collection of Letters on the most interesting and important Subjects*, &c. were generally

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dispersed

dispersed, and attentively read, they would give Mankind such a just and adequate Idea of the whole Nature of that Religion which is to save them, and demonstrate from the deepest Ground in Nature, its indispensable Necessity, that it would be hardly possible there could be one lukewarm, or merely nominal Christian, one avowed Advocate for *Deism*, or indeed one *Deist*, *Arian*, *Socinian* or irreligious Man, but must stand secretly *self-condemned*. And then the unhappy *Suicide*, and that human Monster, the implacable *Duellist* (both of them the hideous Offspring of Infidelity and Libertinism, and the more peculiar Disgrace of our Nation) would no more be heard of, to hurt the tender Feelings of Humanity, and destroy the domestic Comforts of private Life.

Indeed, with respect to myself, though I have in the early Part of Life, been a patient Reader of the *Infidel Writers*,

Writers, and also of their Opponents, the modern *Defenders of Christianity*, yet I must frankly own, that the narrow, partial Systems of both Parties, equally served rather to perplex, than enlighten my Understanding; rather to deaden, than awaken, my Heart. But what wonder, that I should be thus *bewildered* and *lost* in the endless Mazes of Doubt and Error, by reading these *delusive* Authors, destitute of heavenly *Pathos* and divine *Illumination*: Since they could not communicate what they themselves did not possess; as nothing in Nature can give forth more than its own *Contents*. So that though I had humbly sat down at the Feet of the most celebrated *Gamaliels* of the Day, yet I never knew what *Christianity* was in its *deep Ground*, nor what a marvellous *Light*, *Love*, and sacred *Joy*, it diffuses through all the Faculties of the Soul, by its vital Spirit, its transforming Power and Virtue, till I happily met with the Works of this truly *illumina-*

ted Divine. Whose vast comprehensive Mind soared into the Heaven of Heavens, fathomed the Depths of Hell, and all Creation, and made the *Book of Nature, true Philosophy, and the sacred Scriptures,* all mutually illustrate and confirm each other, and harmoniously proclaim the same great Truths. As is manifest in his *Appeal to all who doubt or disbelieve the Truths of the Gospel;* which is perhaps, the most fundamental, Demonstrative, and benevolent Performance, that ever was penned, for the Conversion of *Deists, and Infidels* of all Denominations. Breathing nothing in its whole Tendency, but that *Spirit of Love, which beareth all Things, hopeth all Things; believeth all Things; yea forgiveth all Things;* and will never cease going on conquering and to conquer, till it *subdueth all Things, Sin, Death, and even Hell itself.* That God may at last *be in All, and through All,* for ever blessed, and ever blessing his heavenly Offspring; opening in
 them

them more and more of his own transcendent Happiness and Glory to all Eternity.

And as my dear Fellow Pilgrims of this thoughtless Generation, to whose Souls I bear an unfeigned and compassionate Love, are all, one after another, dropping off as fast as Leaves in *Autumn*, I could not now, in the Evening of my Life, go home to my eternal, native Country, well-contented, until I had pointed out to those who may yet be Strangers to Mr. *Law's* Works, a Treasure of such inestimable Value. Thrice happy, if I could thus stand, as it were upon an high Mountain, and with the Voice of an Archangel, and the Trump of God, call the whole World from the blind Pursuits of Flesh and Blood ; and be the blessed Instrument of awakening that deep Reality, the *Divine Life* ; which though lying dormant in their Souls, is the only distinguishing Character, that constitutes

tutes the essential and true Difference between Man and Man ; and alone can preserve the whole fallen human Race, *Christians, Jews, Turks, and Heathens*, from being imprisoned Spirits of Darkness in this Life, and at Death, falling into the *inward Hell* of their own tormenting, unregenerated Natures, and that unfathomable Abyfs of Darkness and Misery, in which the fallen Angels dwell. There to continue, till the last purifying Fire of redeeming Love shall according to the *Possibility* of Nature, effect their Deliverance, and finish the Work of Salvation in them. And then will be compleatly fulfilled this truly glorious and joyful Promise of God in the holy Scripture, *that as in Adam all die, so in Christ shall all be made alive.*

And be assured of it, dear Reader, as a most certain Truth, that *God* and *Nature* are in every Man; his Life is a Spirit of God and Nature. If he lives
to

to the pure Deity, his Nature is blessed, is governed and sanctified by God; but if he lives to *self*, Nature is his Torment and Hell. And that this blessed *Divine Life*, on which hangs our *All* as we are *immortal Beings*, awakens and stirs as the *Divinity within us*, as soon as we begin to feel our spiritual Wants; and, with the eternal Energy of our *working Wills* secretly sigh to God for Relief and Comfort. For to use the Words of this deeply experienced Teacher, "The Sun meets not the "springing Bud that stretches towards "him, with half that Certainty, as God "the Source of all Good, communicates himself to the Soul that longs to "partake of him." And as this *Divine Life* is thus awakened and brought to its Birth in us, by the *Holy Spirit* uniting with the secret Desire and longing of our *own good Spirit*, so does it gradually grow up in us by the Cherishing of that Union, till it is brought to its full Perfection. Therefore in this glorious Pursuit,

Pursuit, the *heavenly-minded Pilgrim*, through the Power of *divine Grace*, after *many Conflicts*, gets the Conquest over all those tyrannical Passions, that domineer over poor unhappy Mortals. Fear and Grief, Anger and Revenge, Pride and Discontent, and all that embitters Life, are banished from his Soul. And while some of the great Kings and Potentates of the Earth, are *elated* with their Victories and Acquisitions, and others *dejected* by their Defeats and Losses, and *groan* under the Weight of their Diadems; he enjoys a sweet Repose, and lives in a profound and undisturbed Tranquility. And thus contemning all the Grandeurs of this transitory World, he may be truly called the *only happy Man*. A divine *Epicure* feasting on the celestial Banquet of Heavenly Love, eternal Truth, and all-perfect Goodness; which are the proper Food of immortal Souls, and yield the most exalted Happiness.

In reading over the instructive Life of the learned and pious Doctor *Henry More*, who died in the latter End of the last Century, I am happy to recognize in him this *pious Pilgrim*, and *spiritual Epicure*. His supreme Delight appearing to have been in Acts of Love and Charity to Others, in Mortification and Denial to himself, and in Prayer, Praise, and Gratitude to God; which were the continual Exercise of his devout Soul. These *Divine Graces* filled his Heart with heavenly *Light, Joy, and Benignity*; and gave his Countenance so Angelic and Divine an Air, as if his Face had been spread over with a golden Shower of Love and Purity.

This then is that plain, easy, and simple Way to *eternal Life* and *Happiness* which lies open to all Hearts, and level to all Capacities; namely, the *Spirit of Prayer*, or magnetic Hunger and Thirst of the Soul after the *all-surrounding Light* and *Spirit of the tri-une*
D God.

God. Which, through that *Hunger* and *Thirst*, as freely enters into our Souls; as the Light of the Sun enters into the circumambient Air, and gives, in this *Valley of Tears*, sweet Content, and inward Joy, to all created Spirits. And as the joyful Resurrection of this supernatural *Divine Life*, or a new *spiritual Creation* in the Soul, is finely portrayed to our View, by the grateful Spring annually returning in all its variegated Beauty, to vivify and cheer the gloomy Face of Nature, so, when it is grown up in us to its full Maturity, it will be the Consummation of our Happiness and Glory to all Eternity.

And O what a dark and gloomy Picture does that Part of Human Nature exhibit, which is devoid of this blessed *Divine Life*, whose vital, cheering Influence thus gladdens the Heart, and even diffuses a celestial Joy and Serenity over the Countenance! Whenever the heaven-born Man goes into Company,

pany, and perceives by the Conversation, that any dear Fellow-Creature has not yet the lovely Image of *Christ* impressed upon his Heart, how is his Breast filled with Sorrow! Though among a Crowd, he seems to himself to be in a *Solitude*; and as an *Exile*, banished from the sweet Society of those whom he loves. In this affecting Situation, if he possessed the immense Riches of the East, or a thousand Worlds, his universalized Spirit could freely give them all in the Bowels of Love and Compassion, to turn the *Desire* of his Brother's Heart, from the Vanity and *Emptiness* of the Creature, to the all-sufficient *Fulness* of the Creator, that so they might happily be *joint partakers* of the glorious Riches of Eternity. Or in other Words, that God might, with his marvellous *Light*, and blessed *Spirit*, break into the *dark Abyss* of his fallen Soul, and kindle that Joy in it, at whose *Morning-dawn*, all earthly Joys fade, sicken, and die away! And

which when raised to its meridian Height, gives a certain Foretaste of the Felicity of the Saints in Glory. Who after they are delivered from the Burden of the Flesh, and the Miseries of this sinful World, *come to Mount Sion, and to the City of the living God, the heavenly Jerusalem, and to the Company of innumerable Angels, and to the Congregation of the First-born, written in Heaven, and to the Spirits of just Men made Perfect.* And in this great Communion of Saints, all being incorporated into one Body, and quickened by the same Spirit, and all conspiring in one Will, through an Unity of the same Life, mutual Love and mutual Happiness will be their common Portion to all Eternity.

But as it is found by the *constant Experience* of all Travellers to the *Heavenly Jerusalem*, the final Mark of all their Labours and Hopes, that many Temptations and Troubles are to be overcome

overcome in their Way to it; so we cannot suppose that our heavenly Father, who is all Power and Goodness, and knoweth that his poor fallen Creature Man, is all Misery and Helplessness, has left him without a *Relief* adequate to his Necessities. Or that our blessed Saviour, who came in the Flesh, and dwelt with Man upon Earth, and knew all his Infirmities, and participated of all his Miseries, has failed to declare it. O no. Hear his own Words, upon casting out the evil Spirit which possessed the Man's Son mentioned in *St. Mark's Gospel*, Chap. 9, Verse, 29. *And he said unto them, this Kind can come forth by nothing but by Prayer and Fasting.* This is the *Sovereign Medicine* prescribed by our heavenly Physician himself, as adapted to all our greatest spiritual Maladies. And accordingly, with what an inviting Sympathy does he persuade every distressed Sinner to yield up his Heart to Him, in Order to be comforted and healed. *Come unto me,* says He,

He, *all ye that Labour; and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart; and ye shall find Rest unto your Souls. For my Yoke is easy and my Burden is light.*

And surely this blessed Voice, that never was heard but to speak glad Tidings of *Salvation*; of *Health* to the Bodies, and *Peace* to the Souls of Men; calls for the greatest Attention, Obedience and Fulness of *Faith*. Especially from every poor distressed Soul, who may have long mourned in secret the Loss of its *first Love*; or is under great spiritual *Darkness* and cruel *Desertions*, violent *Temptations*, dreadful *Affaults* from evil Spirits, or tormenting *Dæmoniac Possessions*. For such there may be at this trying Period, when all the *Powers of Darkness* seem by Reason of the Hearts of Men working so much in *Evil*, to have obtained great Dominion over *Nations*, as well as *Individuals*. *For the Devil still goeth about*

about like a roaring Lion, seeking whom he may devour, and prompts unhappy Men to murder themselves and one another that he may reap the full Harvest of their complicated Folly and Iniquity, so that there never was a Time that more earnestly and loudly called upon us poor Mortals, with united Hearts and Voices, to give up ourselves continually to Prayer, imploring this compassionate Saviour to let his eternal Light break forth, and shine into our distressed and benighted Souls, to expel from thence all the Powers of Darkness, and so enlighten our Minds, gladden our Spirits, and meliorate and sweeten our whole Natures, as to make us, from the very Bottom of our Hearts, Lovers of God, and every Man whether Friend or Foe. In which inward State and Spirit of universal Love outwardly shewing and expressing itself by a free Distribution and Communion of our temporal Goods, and every other Means in our Power, of manifesting that the same Spirit dwells in

us,

us, which dwells in the Saints in Heaven, who have one common God, as they have one common Nature, consists the very Essence of true and living Christianity ; as is evident from the very *Letter* as well as the *Spirit* of the Gospel. And indeed the whole *New Testament* breathes nothing else but this twofold Love to God and Man ; which is as certainly the one Happiness and Perfection of *Souls* on Earth, as it is now of *Angels* in Heaven.

Accordingly it is expressly said by our blessed Lord, who *had not* himself *where to lay his Head*, to the rich young Man in the Gospel ; *If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven, and come and follow me.* In strict Conformity to which heavenly Doctrine, we are told in the *Acts* of the *Apostles*, that the first Christian Church at Jerusalem, *or the Multitude of them that believed, were of one Heart and one Soul,*
neither

neither said any of them, that ought of the Things which he possessed was his own, but they had all Things common. Neither was there any among them that lacked: for as many as were Possessors of Lands and Houses, sold them, and brought the Prices of the Things that were sold, and laid them down at the Apostles Feet; and Distribution was made to every Man according as he had need. In this Manner likewise the Fathers of the Church, and the Saints of Old, recommended to the Rich to divide the Things of this World with the Poor, if they desired, with them, to possess the Riches of the eternal World. Such were St. Gregory's tender Sentiments of Charity to the Poor, that he says, "When we give to the
 " Poor what is necessary for them, we
 " do not so much give them what is our
 " own, as pay them what is their Due,
 " which ought [rather to be called an
 " Act of Justice, than an Act of Charity
 " or Compassion." "A Truth which is
 " agreeable to all good Men, though
 " shocking and terrible to the avarici-

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“ous Rich of this World,” says that great and divine Genius the pious *M. Paschal* in his celebrated Provincial Letters.

And in Conformity to these Sentiments of primitive Piety, that illustrious French Nobleman the *Marquis De Renty*, Cotemporary with *M. Paschal*, animated by divine Grace, and stirred up by an heavenly Zeal, actually awakened the Love of God, and Spirit of Charity, in all the Cities, Towns and Villages of *France* whither Providence conducted him; being the common *Advocate, Protector, and Father* of the Poor. The true outward Manifestation of that Love, which inwardly filled his Heart, and expanded it to an Union of Spirit and Affection, and Communion of all good Things, with all the faithful, in all Parts of the World; as sufficiently appears from the Relation we have of his most edifying and holy *Life*. A Life so devoted to God, so fruitful in all the Works of Piety and Goodness, as to be most worthy the Imitation

Imitation of all the *Nobility* and *Gentry* in every Christian Kingdom. And surely would they but duly contemplate the Truth, Excellency, and Sublimity of *the Divine Life*, and weigh *Eternity* against *Time*, they would not hesitate one Moment what to resolve upon. This Nobleman's wise Choice would be theirs. And then, all the delusive Splendors of this transitory Life, which so dazzle and fascinate little Minds, would fade away, at the far brighter Glory of Holiness opening upon their Souls, and make them continually have in View and aspire after, the great End of their Existence, a blessed Immortality in another and better World.

But to proceed. As the Saints in every Age of the Church have thus distinguished themselves by their Love to the Poor, so Mr. *Law* likewise, in the fullest Sense, maintains this apostolic Doctrine, in his *Christian Perfection*, and other Writings; and is well known

to have confirmed the same by the Authority and Example of his whole Life. Which was a Course of most *diffusive Charity*, exerting itself in every Kind of Good, without Distinction or Respect of Persons both to the Souls and Bodies of Men. And may the Hearts of all his Disciples and Readers be *unlocked*, and the sacred Fire of Divine Love, and out-flowing Charity to the Poor and Needy, that dwelt in his Breast, be enkindled in theirs.

There is a Passage in the *first Part* of his *Spirit of Prayer*, Page 85 and 86, so clear and excellent in itself, and so close to this Point, that I hope, I may rather deserve the Thanks, than need the Pardon of my Reader, for transcribing it. “When our Lord further
 “saith, unless a Man forsake *all that he*
 “*hath he cannot be my Disciple*: The
 “Reason is plain, and the Necessity
 “absolute. It is because *all that the*
 “*natural Man hath*, is in the Possession
 of

" of *Self-love*, and therefore *this Possessi-*
 " *on* is to be absolutely *forfaken*, and
 " parted with. All that he hath, is to
 " be put into other Hands, to be given
 " to divine Love, or this natural Man
 " cannot be changed into a *Disciple* of
 " CHRIST. For *Self-love* in *all that it*
 " *hath*, is *earthly, sensual* and *devilish*,
 " and therefore must have all taken
 " away from it; and then to the *natural*
 " Man *all* is lost, he hath *nothing* left,
 " all is laid down at the Feet of JESUS.
 " And then all Things are common as
 " soon as *Self-love* has lost the *Possessi-*
 " *on* of them. And then the *Disciple*
 " of CHRIST, though having nothing,
 " yet possesseth all Things. All that
 " the *natural* Man hath forfaken, is re-
 " stored to the *Disciple* of Christ an *hun-*
 " *dred-fold*. For *Self-love*, the great-
 " est of all *Thieves*, being now cast out
 " and all that he had stolen and hidden,
 " thus taken from him, and put into
 " the Hands of divine Love, every
 " *Mite* becometh a large Treasure, and
 " *Mammon*

“ *Mammon* openeth the Door into ever-
 “ *lasting Habitations*. This was the
 “ Spirit of the *first Draught* of a Christi-
 “ an Church at *Jerusalem*, a Church
 “ made truly after the Pattern of Heav-
 “ en, where the Love that reigns in
 “ Heaven reigned in it, where divine
 “ Love broke down all the selfish
 “ Fences, the Locks and Bolts of *me*,
 “ *mine, my own, &c.* and laid all
 “ Things common to the Members
 “ of this new Kingdom of God upon
 “ Earth.

“ Now though many Years did not
 “ pass after the Age of the Apostles,
 “ before *Satan*, and *Self* got footing in
 “ the Church, and set up Merchandize
 “ in the House of God, yet this *one*
 “ *Heart*, and *one Spirit*, which then first
 “ appeared in the *Jerusalem* Church, is
 “ that one *Heart and Spirit* of divine
 “ Love, to which all are called, that
 “ would be true Disciples of CHRIST.
 “ And though the Practice of it is *lost*
 “ as

“ as to the Church in general, yet it
 “ *ought* not to have been *lost*; and
 “ therefore every Christian ought to
 “ make it his great Care, and Prayer,
 “ to have it *restored* in himself. And
 “ then, though born in the Dregs of
 “ Time, or living in *Babylon*, he will
 “ be as truly a Member of the first hea-
 “ venly Church at *Jerusalem*, as if he
 “ had lived in the Days of the Apostles.”

Thus, when Christianity was in its
 greatest *Perfection* and *Glory*; were all
 its living Members actuated by the
 same *universalized* Spirit, that reigns
 among the Saints in Heaven. And the
 greatest *Characters* that ever adorned
Humanity, abhorred all *Meum* and *Tu-*
um, all worldly Preeminence and Dis-
 tinction above their Fellow-Creatures.
 Trampling the World, and every sub-
 lunary Consideration, under their Feet,
 they beheld only their *eternal Relation*;
 in which every Man stands upon one
 common Level, the *Philosopher* and the
Peasant

Peasant, the Prince and the Beggar. And therefore they thought every Individual of the human Race, had an equal Right, with themselves, to the common Blessings of a bounteous Providence; and that Hearts full of *divine Love*, and Bags full of *hoarded Money*, were incompatible. So far from monopolizing, or getting and heaping up Riches, in Order to aggrandize themselves or their Families; so far from esteeming worldly Wealth as an Honor, and looking upon themselves as *Something self-important*, by the Possession of it, and thereupon holding the rest of Mankind at Defiance, as alas! too many among us *visibly do*, who live closely *shut up*, and supremely happy in themselves *alone*, and like the *sensitive Plant*, shrink at the Touch of any other Hand; these Heaven-born Spirits thought it degrading of Humanity, and a Reproach to the Religion they professed, to be Rich in any Thing but *Good Works*, and *Christian Graces*. Being truly
Strangers

Strangers and Pilgrims upon Earth, they were also intire *Strangers* to the modern refined Idea, reserved for these Dregs of Times, of subtilly seperating *Religion* from *Good Works*, that is, an out-flowing communicative Goodness both of Heart and Hand. And then the popular Observation was, as it should be still, *See, how Christians love one another.* Thus did they prove themselves to be the faithful Disciples of their blessed Lord and Master, by *letting their Light so shine before Men, that they might see their Good Works, and glorify their Father who is in Heaven.* And indeed it may be said with the beloved Apostle, St. John, *Whosoever hath this Worlds Goods, and seeth his Brother hath need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?*

Here it is self-evident, that the same *Scriptures* which require us not to *swear at all*, as expressly require us to *abound*

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in *Alms-Deeds* to the *Poor*, and all Manner of *Good Works* for *Christ's* sake. But that *accursed Thing*, the *Love of Money*, the *Root of all Evil*, hath so locked up our Hearts, and suppress'd those tender Feelings of Humanity, which *God* and *Nature* have so deeply implanted in them, that where must we now look to find that Christian Nation, Church, or little Society, which thus fully adopts and practises this heavenly Doctrine of *Christ*? I had almost said, where can you find Ten Rich, and at the same Time, *charitable Righteous*, among even the *great Religionists* of this Day, who, emerged out of Self, and thus realizing in their Lives, the *Spirit* of the Gospel, may help to *save the City* they dwell in, *from Destruction*? Who, standing in true Nobility and Generosity of Nature, exalted by the *Spirit of Christ*, and compassionately beholding the various Miseries of human Life, charitably go about doing Good to the utmost of their Ability, in Imitation of their *blessed Saviour*,

viour, enquiring into the various Distresses of their Neighbours, both Families and private Persons, love, pity, and relieve them, according to their respective Wants and Necessities, and thus uniting *Christian Works* with *Christian Faith*, fully act up to the Gospel Standard of *Christian Perfection*, and that exalted Rule of Charity by which *Christ* most certainly will judge the World. That at the last Judgment Day, they may be fitly prepared to meet the *King of Glory*, with all his holy Angels with him, and hear that most joyful Invitation, of *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred and ye gave me meat, I was thirsty and ye gave me Drink; I was a Stranger and ye took me in: Naked and ye clothed me: I was sick, and ye visited me, I was in Prison and ye came unto me. Then shall the righteous answer him, saying Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave*

thee Drink ? When saw we thee a Stranger; and took thee in ? or naked and clothed thee ? or when saw we thee sick or in Prison, and came unto thee ? And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

Who that has the *Feelings* of a Man, but must be penetrated to the Heart, with this *moving Address* of our *Saviour* to his Disciples, through every Age of the Christian Church : And be melted into Kindness and Tender-heartedness to their distressed Brethren, especially when he here assures them, that their everlasting Happiness hangs upon their faithfully Discharging this great and incumbent Duty of compassionating, and relieving, according to their Ability, the Miseries of their suffering Fellow-Creatures, for *His Sake* ! And yet, where at this Time must we look, to find that *Gospel Christian*, that truly blessed

blessed Soul, who acts this god-like
 Part, that I may receive him, as a be-
 loved Brother, in my open Arms?
 Alas! in the present Hour and Power
 of Darknes; when offending Men have
 every Thing to be forgiven them by their
 heavenly Father, and yet can forgive
 nothing in an offending Brother; a Jew-
 ish Blindness and Hardness of Heart,
 every where prevails, and the Divine
 Life of *Goodness*, instead of being *lived*,
 and continually fed and supported by
 the *hungry Spirit of Prayer*, or that *Faith*
 which attracts into the Soul, its heavenly
 Food, strengthened and manifested by
 Good Works, seems among all Deno-
 minations of Christian Professors, to be
 almost *talked, preached, written, and*
famished to Death. And *all Christendom*
 both in Church and State, shut up in
 the *strong Contraction* of fallen Nature.
 The Rich, as well *Religious*, as *Irreli-*
gious; although agreed in nothing else,
 yet being altogether of one Heart and
 one Mind, in the mean Love of Self,
 and

and in the Art and Practice of engrafting a worldly, trading, avaricious Spirit (the very *Death* of Divine Love, and all Goodness in the Soul) upon a Self-denying, pure, and *universalized* Religion. They contentedly *live* or rather *starve*, from Day to Day, and from Year to Year, on a Set of *lifeless* Forms and *skeleton* Opinions, which in the Error of self-will, they have substituted in the Place of worshipping God *in Spirit and in Truth*, and loving their *Neighbour as themselves*. To these their respective outward, and empty Forms, they as sacredly adhere, and as zealously defend, as if their very Salvation depended on such Zeal and Adherence; and at the same Time, look with as serene and unconcerned a Countenance on the comfortless Condition of *one half of the World*, as so many *Stoic Philosophers*. And instead of seeking out the *distressed*, they *fly* away from them, being ashamed, if not in their Hearts, *hating* the Poor (whom their *Saviour* loved

loved) and those who approximate to that State. Whereas, if they would think and act according to the Will of God, and the Truth of Things, they should consider themselves as placed here upon Earth, to be the *Guardian-Angels* of Mankind, but especially of all those who are below them, and Instruments in the Hand of Providence liberally to dispense its Bounties all around them; instead of one *great Family* engrossing to itself, and hoarding up as much as would comfortably support, *ten, twenty, or thirty* poor ones. But the God of this World, having taken the full possession of their Souls, and turned them into a *close and dark Dungeon*, has blinded their Eyes to this great Christian Duty. So that an elegant Decency, and fashionable Politeness of Manners, refined from the Forms of mere Worldlings, tinged with a few pious Expressions, and covering at the same Time, a worldly Spirit, seem to constitute the chief religious Character, even of those who move in the more elevated Stations of Life.

Hence

Hence it is, that though the Power of being a common Blessing to their Fellow Creatures, is graciously put into the Hands of a great many christian Professors of all Denominations among us, yet they are generally so contaminated with, and governed by the Spirit of the World, and *contracted* Nature, that their Riches only become their Snare. For they tempt and lead them to an unbounded Gratification of their own depraved Appetites and sensual Desires; and, in Order to compass that Point, to act the Part of the *unjust Steward* in Regard to others, and thereby bring the *Curses*, instead of the *Blessings* of the Poor upon their Heads. Thus do they, by *grinding* their Faces, involve themselves in present, as well as future Misery; and verify the Truth of our blessed Lord's alarming Observation, *Verily, I say unto you, a rich Man shall hardly enter into the Kingdom of Heaven. And again, I say unto you it is easier for a Camel to go through the*
Eye

Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven.

This worldly Spirit seems now to be stretched to its utmost Pitch among us. And we see its eager Zealots, and full-blown Votaries, every where exulting in their Success, and riding triumphant over every divine and human Principle of Goodness and Benevolence of Heart. Infomuch that a Man of a generous and friendly Spirit, standing in the *Simplicity* of Nature, has little Ground to expect even *Common Justice* in his Transactions with these crafty and experienced Sons of *Mammon*, much less to hope for Pity and Help from them in his Distress. While the pious Soul, pierced to the very Heart to see human Nature thus degraded, and lost to all Sense of *Divine Wisdom* and *Goodness*, *weeps over them*; and longing to breathe a purer Air with congenial Spirits, is ready to admit the Justice, as feeling the Force

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of

of an Assertion which once fell from the Lips of a very devout *Contemplatist* of our own Country; who, to a Person visiting him in his *Solitude*, and congratulating him as a *happy Man*, that lived in such a State of uninterrupted Tranquility and Self-Enjoyment, said *They were surely Happy, who had least to do with the Things of this World*. And in the same Spirit of Aspiration after an higher and better State of Existence and Enjoyment, to cry out with *Holy David*, *Woe is me, that I am constrained to dwell with Mesech; and to have my Habitation among the Tents of Kedar!*

Nay, so universally is this dreadful *Dæmon*, the Worldly Spirit, predominant, that the liberal *Professions*, as they are called, of *Divinity*, *Law* and *Physic*, have caught the direful Contagion, and fallen from their original, benevolent, and God-like Institution, are now every where sunk and lost in *Self*. Even sacred *Divinity*, though
freely

freely given from Heaven, as its Sovereign Blessing to Mankind, and therefore designed to be as *freely* communicated, having been, by the *dignified* Clergy throughout Christendom, profanely made subservient to the Anti-Christian Ends of *amassing* Riches, and living in worldly Ease and Grandeur, not enduring to be thus longer perverted and degraded, seems to have taken its lamented Flight from the Church in general, to its native Skies, as the Heathen Poets, of old feign Justice to have fled from the Earth, and to have left only its *Shadow* behind it. I mean a dry barren Morality, which is preached and set up as the Standard of Perfection. And according to the Cause so is the Consequence. The heavenly Power being thus departed from the Church, a dead, instead of a living Ministry exults in the full Possession of it. Modern *Christendom* cannot endure to hear those Sons of *Thunder* and *Consolation*, who are raised up,

and compassionately sent at different Times, according to the divine Appointment, with an *Unction from above*, to awaken it out of its lukewarm *Laodæcean* State. And although our celebrated Divines, with all their human Learning, oratorical Powers, and highly polished Periods, may please the Ear, and play round the Head, yet they cannot reach the Heart, or cure the *radical* Maladies of the Soul; any more than our celebrated Physicians can cure the *radical* Disorders of the Body. *The Spirit of this World*, having filled their Hearts, and blinded their Eyes, with such an Egyptian Darkness, that the Knowledge of the deep Mysteries of *Nature* and *Grace*, which can alone make the *true Divine*, or *able Physician*, is so hidden from them, that they cannot *attain* it, nor, even when opened by the *Sons of Wisdom* illuminated from above, for that Purpose, *receive it*, and therefore can do no *divine Work*.

And

And as to the *Professors* of the *Law*, of which its *Practitioners* boast the *glorious Uncertainty*, O what a grievous Burden is it at this Day to the Subject! How cruel, vexatious, and oppressive, is it become! Infomuch that many Men of honest and ingenuous Natures, blessed with the *Fear of God* and the *Love* of their *Fellow Creatures*, who have been initiated therein, have frankly confessed they could not conscientiously follow the ruinous Practice of it. Since then almost every Christian Nation groans under the Load of its *Laws*, and cries aloud for the Exertion of a truly Patriot King, to deliver it from being ruined by the *Procefs* of Justice, in applying to *Justice itself* for Relief; may the People of this Nation be roused at last unanimously to supplicate the *Throne* to be delivered from its intolerable Oppressions: or rather, may they nobly be their own *Deliverers*, by resolutely becoming *holy, innocent, and peaceful Men*, and good and loyal Subjects,

jects, to a most gracious *Prince*; and so in one Word, their *own Priests*, their *own Physicians*, and their *own Lawyers*.

All from the *Court* to the *Cottage*, being thus sunk and swallowed up in the Mire of earthly Lusts and Appetites; and the social Affections in a Manner extinguished in our Breasts; we have been for these many Years past ransacking every Quarter of the Globe for the *Mammon* of Unrighteousness. And, while we have been thus lost to all genuine Love and Friendship for each other at Home, *Both the Indies* are now execrating us in the very Bitterness of their Souls, for being the common Disturbers of *their* Peace and Happiness; and Violators of the sacred Rights of Humanity. Sacrificing, at the Shrine of the *God Mammon*, the Lives of Thousands and Ten Thousands of our innocent Fellow Creatures, whose Blood most assuredly crieth unto the Lord for Vengeance against us;

as; and, we have much Reason to believe, hath not *cried* in vain. Yet so infatuated are we by that same *God of this World*, that neither the *Beginning of Sorrows* which we already feel, nor the awakening Words of our *blessed Lord*, which we so often hear, seem to be regarded by almost any, though in Effect spoken to every one of us: *Thou Fool this Night shall thy Soul be required of Thee, and then whose shall these Things be which thou possessest?* Or as the same divine Teacher putteth the weighty Question in another Place; *What shall it profit a Man, if he gain the whole World, and lose his own Soul?* But absorbed in sensual Pleasures, and all the refined Luxuries of a carnal Life, like the *rich Glutton* in the Gospel, we run on in one blind Career, and never awake out of our delusive *Golden Dreams*, till, as he did, we *die, and are buried, and lift up our Eyes in Torments*, in the eternal World of Spirits, which must, by the necessary Connection of Cause and Effect,

fect, be the certain and unavoidable Condition of all those, who leave this World without having on them the *Wedding Garment*, or that *divine Body*, which the Soul most assuredly must put on in this Life, *by continually hungering and thirsting after Righteousness*. The Want of which will leave an *Aching Void* in the Soul, and make it to feel hereafter, that *gnawing Worm* within itself, which at Times gives it, even while here in the Body, a lively Foretaste and Perception of Hell, and will be an unspeakable Torment to it in Eternity,

How often, at Times, hast thou, O proud, wise Man of the World, felt this *gnawing Worm*, this *inward Hell*, arising within Thee, casting a Gloom and Blackness over all thy Thoughts, a Damp on all thy earthly Joys, and stirring up such tormenting Anguish of Spirit, as the immense Riches of Both the Eastern and Western Continents which thou hast plundered, cannot mitigate?

tigate? Yet still, poor infatuated Sinner, thou hearkenest not to the *Voice of God within Thee*, which continually calls and excites Thee to earnest Repentance, that the *Sun of Righteousness* may arise, and shine upon Thee with healing in his Wings; turning thy inward Hell into a joyful Heaven. Nor has any one *Christian Kingdom*, apparently, one Spark of Pity left in its Breast, sufficient to forgive another Christian Kingdom; the least Trespas or Infringement on its self-assumed Rights. Though what an enormous Load of accumulated Guilt, enough to sink it down to the bottomless Pit of Hell, has every Kingdom called *Christian*, to be forgiven by a *patient and merciful God*; so short as yet is the *Christian World* of possessing the *inward Life*, and *vital Spirit* of true *Christianity*; which *self-evidently* consists in universal LOVE, HUMILITY, MEEKNESS, and divine RESIGNATION; as the *Life and Spirit* of the Kingdom of Darkness in us, *self-evidently* consists in a *restless*

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SELFISHNESS

SELFISHNESS, ENVY, PRIDE, and *fiery* WRATH. And all *Governments* are more or less under the Dominion of these domineering hellish Passions, as well as *Individuals*, unless delivered from them by the supernatural Power of *redeeming* LOVE.

Dear Christendom! it grieves me to the Heart, when I contemplate how much thou art in each City, Town, and Village, under the Power of these domineering and infernal Passions; which are in general too apparently the *first Movers* of all thy *Thoughts, Words, and Actions*; And as I am now acting the Part of the *Good Physician* to thy *immortal* Soul, let me intreat thee, if thou truly lovest thy own Soul, that thou wouldest behold thyself in this *Mirror* that flatters Thee not, and look, with the Eye of thy Mind, at thy *hideous inward Deformity*. And affrighted at the Sight of it, do as the *Ninevites* of old did, at the preaching of *Jonas*; humble thyself before thy

thy God, and repent in *Sackcloth* and *Ashes*. And then as the greatest Good thou canst do thy own Soul with thy Riches, largely distribute thy Charity to the Poor and Needy: That thus, by *saving* the Lives of thy Fellow-Creatures, instead of wantonly and wickedly *destroying* them in War, thou mayest make to thyself a *Friend*, and no longer an *Enemy* of the *Mammon of Unrighteousness*. But if thou doest not speedily and earnestly thus turn to God in Truth and in Deed, and act this brotherly Part of Love and Forgiveness, to thy Neighbour, so proper and becoming to sinful and frail Humanity, and so constantly inculcated as thy Duty by that God, *whose tender Mercies are over all his Works*; well mayst thou expect the tremendous Judgments of an offended Deity, to break out upon Thee more and more: Until thou tremblest, as if shaken by an *Earthquake*. And then shall thy Soul be indeed filled with incon-

ceivable Terror and strange Dismay ; for thy great and general *Impiety* and *Apostacy*, thy boundless *Pride* and *Ambition*, hard-hearted *Cruelty*, tyrannic *Oppression*, and insatiable Lust of *Wealth* and boundless *Empire*. At all which, the Heavens blush, the Angels weep, and Devils rejoice ; while Thou still continuest hardened in Impenitence, and thy *Princes* and *Grandees*, like so many deaf *Adders*, stop their Ears to the Voice of the Charmer, Charm he never so wisely.

But for a more full and affecting Representation of the true Nature of War, and general Guilt of warring *Christendom*, I refer the Ruling Powers whom it most concerns, to Mr. *Law's Address to the Clergy*, written just before his Death. In which are painted in the most just and glowing Colours, all the horrid Evils, of that dire Scourge, with which one Nation, impelled by the Rage, Revenge, and Fury of Hell, vexes,

es, pursues, tears, and destroys another Nation. Who, if they peruse it with due Attention, and are not quite dead to all Sense of their *own Immortality*, and *Pity* to their *Fellow-Creatures*, but believe themselves to be *accountable Beings*; accountable as well for the Use of their own rational Faculties, as for the Trusts reposed in them for the general Good of Mankind, must needs *feel* the Truth and *Force* of it. And under such Conviction, and pondering thereupon, will, it is to be devoutly wished, for *God's Sake*, *their own Sakes*, and the *Sake* of Humanity, put an immediate Stop to the diabolical Effusion of human Blood, that at this present Time, deluges the *Christian World*, to the Shame and Scandal of the *Christian Name*; Yea of human Nature itself. And so shall the all-devouring Jaws of that desolating Monster *War* be closed, to the great Joy and Comfort of all good Men; and sweet Peace be again restored,
and

and diffused, with all its attendant Blessings, round the Globe.

And now dear Reader, having I trust, from a true Principle of Love to God, and Good-will to Men, with a due Disregard to all human Considerations, the Hope of pleasing, or Fear of displeasing, any Person whatsoever; and with an Ear deaf to the secret Whispers of Flesh and Blood, which would have nothing but a *soft* Religion, soothing and agreeable to *depraved* Nature; passed a *free*, but I verily believe, a *just*, Censure on the common Corruptions of the Times, and borne a more especial Testimony against that *ruling Passion*, that *Master Sin* of this Nation *Covetuousness*, or the *Love of Money*, That *Root of all Evil*, which has brought a *Curse*, and *Ruin* upon Thousands of once opulent Families, and this extensive Empire, apparently to the very *Brink of Destruction*. That *Coveteousness* I say, in which whosoever habitually

habitually and allowedly liveth, leads a Life in direct Opposition, both to the *Letter* and *Spirit* of the Gospel; and has therefore no just Title to be denominated a *real Christian*; though his outward Life should be ever so decent and irreproachable. And though he should have his Thousands in every different *Seet* and *Division* among us, to bear him Company, and keep him in Countenance; And having also, under a deep Sense of my own *Unworthiness* and *Inability*, contributed my poor, though well-meant Endeavours, to draw *wandering Christendom* out of the *Mire* of the *selfish Principle*, in which it is so deeply *ingulphed*, and to bring it back to the *Golden Age* of primitive Simplicity, Innocence, and divine Goodness; that the *King of Peace* and *Glory* may come into it, and his *Spirit* rest upon it. And that all its Members may be so many *human Angels* here upon Earth, delighting to make each other Happy, and possessing a *little Paradise*

Paradise in their own Breasts : I cannot conclude this *affectionate Address*, with a more irresistible Argument, for the Wisdom and Happiness of such a desirable Reformation of Heart and Life among us, as I have been insisting upon, than by presenting to View, the *last Scene* of the truly great and good Man, whose Works I have so earnestly and affectionately recommended to my Fellow-Creatures, in Order safely to conduct them to the Fountain-Head of Truth ; and that, by realizing them in their Lives, they may be put in the full Possession of all the Happiness that human Nature is capable of. And as his bright and holy Example, while he lived, reflected an additional Lustre upon his Writings, so was the Manner of his Departure, agreeable to such a Life of Sanctity, truly edifying and glorious.

Just before his blessed Soul took its happy Flight, to dwell for ever with the
Saints

Saints in Bliss; the heavenly Glory so opened itself in him, that he broke forth into the following *Exultation*, which, shewing the Truth of his own highly *regenerate State*, as well as the joyful Reality of the *Life of God in the Soul of Man*, deserves to be written in *Letters of Gold*, not only to convince the *Infidel*, but also, to *Comfort* and *Confirm* the *pious Pilgrim*, in his Journey through the thorny Wilderness of this World, into the peaceful Regions of immortal Bliss.

Away with these filthy Garments ; said this dying Saint, I feel a sacred Fire kindled in my Soul, which will destroy every Thing contrary to itself, and burn as a Flame of divine Love, to all Eternity.

In such a Triumph of holy Joy, did this extraordinary Servant of God most sweetly resign his *blessed Spirit*, into the Hands of his beloved Lord and Master,

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at

at the Place of his *Nativity*, the Town of *King's-Cliffe*, in the County of *Northampton*. And in the Church-Yard of that Parish, He lies interred, under a handsome Tomb, erected to his Memory, by a *particular* and *dear Friend*, who lived many Years with him, and therefore had long known, and highly and justly esteemed, his *singular Worth*: Which was expressed in the following Lines, engraved by the Direction of the same Friend, on the Top-Stone of his Tomb.



Here

Here lyeth the Body

OF THE LATE

Rev. WILLIAM LAW, A. M.

Who died *April* 9, 1761,

A G E D 75.

He was well known to the World by a number of truly Christian, pious Writings, exemplified by a Life spent in a Manner, fuitable to a worthy and true Disciple of his heavenly, divine, crucified Master and Saviour JESUS CHRIST, who *lived* and *spoke* in him, and by him. In his younger Days, he sufficiently distinguished himself, by his Parts, and Progress,

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in human Literature. Afterwards, taking the Advice of our SAVIOUR to the rich young Man, he totally renounced the World, and followed CHRIST, in *Meekness, Humility, and Self-denial*. And in his last Years, he was wholly absorbed in his Love to God and Mankind; so that Virtue in him was nothing but heavenly Love and heavenly Flame.

In Parts and Sense, inferior to none,
 With Wit most amiable, with Learning stored;
 His Talents great and high were quite sublimed,
 In loving God with all his Mind and Heart.
 His Time was all employ'd in Things Divine,
 By serving God, in Goodness to Mankind.
 The Poor the Maim'd, the Blind, have lost in him,
 The kind Protector, and the ready Friend.

Some Time after this Blessed Man's Decease, the following Verses appeared in Print.

To

To the Memory of that excellent Man,
and truly illuminated Divine, the
late Rev. WILLIAM LAW, A. M.
These following Lines are offered,
by one who has received great Be-
nefit from his most valuable Works.

FAREWELL, good Man! whose great and heaven-
ly Mind,

In Love embrac'd the Whole of human Kind.
From Earth's dark Scene, to Realms of Joy and Light,
Thy Soul congenial, took her happy Flight;
With kindred Spirits mix'd, and bright as they,
Thou drink'st with them the Streams of endless Day:
While we below lament thy Absence most,
Like all true Worth, then dearest, when 'tis lost.
Bound to no Sect, to no one Party tied,
To Sons of God, in ev'ry Clime allied:
Like Light's great Orb, to no one Realm confin'd,
Thy Heaven-taught Soul capacious grasp'd Mankind.
Of Pains severe, thou felt'st the torturing Smart,
While Grace pour'd Comfort on thy better Part.
Thy Will resign'd, with Breath unurm'ring bore,
Thy last sharp Passage to the heavenly Shore.
Thy Heart's best Image, still, thy Writings, shine,
One Spirit breathe, the Dove and Lamb Divine.
Tho' stopt thy Tongue, thy Soul's strong Breathings
charm,
Tho' cold thy Clay, thy ardent Thoughts still warm.
Awak'd

Awak'd by Thee, we feel the heavenly Fire,
 And with seraphic Flames to God aspire :
 Thy pious Zeal, transfused to other Hearts,
 New Springs of Blifs, and nobler Life imparts.
 No Time, no Numbers, can exhaust thy Mine,
 Thy Gifts are full; Posterity is thine.
 Thro' future Ages shall thy Labours go,
 Like Streams, enriching Nations as they flow;
 Who, while perusing, catch the sacred Fire,
 Fetch the deep Sigh, and pant with strong Desire
 For Glory lost: Heaven lent thy Pencil Rays,
 To paint that Glory, and diffuse its Blaze.
 Tho' for these Days thy Colours are too bright,
 And hurt weak Eyes, by their too radiant Light;
 Yet Wisdom's Sons, tho' few, to Good awake,
 Drink thy sweet Spring, and Bread celestial break.
 'Midst Babel's various Tongues, tho' Thousands stray,
 In Thee, the Wanderer finds his Master's Way.
 In Heaps let Critics, Commentators, lie,
 Thy Works will make a Christian Library.
 In vain shall Malice seek to wound thy Name,
 Or Ignorance thy solid Worth defame.
 Retract your Censures, you who dare be good;
 Confess your Heads ne'er yet have understood
 The Pearls, which God to mystic Sons reveal'd:
 From the Presumptuous, Wisdom's Fount is seal'd.
 Yet this her Child wants no Man's Pen to praise,
 Nor Slander dreads, in these degenerate Days:
 Far nobler Monuments will guard his Fame,
 Deep in their Breasts the Good engrave his Name.

Thrice

Thrice happy departed Saint! whose sublime Genius, and comprehensive Mind, were excelled by nothing but the *unbounded Goodness* of thy Heart. How short a Moment, when Eternity is in my View, doth it seem, before I shall, as I trust, salute thy angelic Spirit! Till that blessed Day shall arrive, my Duty is humbly to follow thy holy Example, and thereby, through the transforming Power of *Faith* and *Love*, to live in Spirit united with Thee, and thy Fellow Saints, now in Glory. Blessed Soul! A pleasing Remembrance of the happy Friendship, which I enjoyed with Thee, while thou wast in the Body, constrains me to offer this my feeble Tribute of Praise, Love and Gratitude to thy sacred Memory. And while I am affectionately recommending thine inestimable Works to all who yet may be *Strangers* to them; let me indulge the tender Feelings of my Mind, and shed a Tear over thy sacred Tomb, in sweet Recollection of the

the many distinguished Tokens of thy Love to me, thine exalted Virtues, and divine Philanthropy. Let me indulge too the pleasing Hope, that I also, at my allotted Period, shall go to my silent Grave in the greater Peace and Comfort, for that invaluable Acquaintance I have had with Thee, and thy deeply instructive Volumes, which bear every *internal* Character of a *divine Original*. And that my Spirit, when fully purified by the heavenly Refiner's Fire, shall joyfully meet and embrace thy dear and honoured Shade, in the Mansions of the Blessed. Where that we may all, after having lived together, in this *Vale of Misery*, as much as possible in holy Love and brotherly Union, finally arrive, and eternally rejoice, each with the other, in CHRIST JESUS, the GOD and SAVIOUR of ALL MEN, is the ardent Prayer of him, who subscribes himself,

A LOVER OF ALL MANKIND.

As

P O S T C R I P T.

AS I have mentioned my early and intimate Acquaintance with Mr. Law, and his *invaluable* Writings, as yeilding great Satisfaction to my Mind, and sweet Complacence to my Spirit; so I have an additional Pleasure in annexing to this ADDRESS, the three following Letters of Spiritual Advice, formerly written by him to me. The First of them in the Year 1749, The Second in the Year 1750, and the last about the Year 1753. Hoping that through the Divine *Mercy* and *Goodness*, at this *trying Period*, they may be the happy Means of conducting *into the Way of Peace*, some of those Souls, whom our Blessed Lord, when upon Earth, tenderly loved, and earnestly invited to *come unto him*, namely, the *weary and heavy-laden*.

K

LETTER

L E T T E R I.

Worthy and Dear Sir,

MY Heart embraces you, with all the Tenderness and Affection of Christian Love; and I earnestly beg of God to make me a Messenger of *his Peace* to your Soul.

You seem to apprehend, I may be much surpris'd at the Account you have given of yourself. But, Sir, I am neither surpris'd, nor offended at it. I neither condemn, nor lament your State: But shall endeavour to shew you, how soon it may be made a Blessing and Happiness to you. In Order to which, I shall not enter into a Consideration of the different Kinds of *Trouble* you have set forth at large.

I

I think it better to lay before you the One true *Ground* and *Root*, from whence all the Evil and Disorders of Human Life have sprung. This will make it easy for you to see, what *That* is, which must, and only can, be the full Remedy and Relief for all of them, how different soever, either in Kind, or Degree.

The *Scripture* has assured us, that God made Man in *His own Image and Likeness*; a sufficient Proof, that Man, in his first State, as he came forth from God, must have been absolutely free from all *Vanity, Want, or Distress* of any Kind, from any Thing, either within or without him. It would be quite absurd and blasphemous, to suppose, that a Creature beginning to exist in the *Image and Likeness of God*, should have *Vanity of Life, or Vexation of Spirit*. A *God-like Perfection* of Nature, and a *painful distressed Nature*, stand in the utmost Contrariety to one another.

Again, the *Scripture* has assured us, that *Man that is born of a Woman, hath but a short Time to live, and is full of Misery*: Therefore Man now, is not that Creature that he was by his Creation. The first divine and God-like Nature of *Adam*, which was to have been immortally Holy in Union with God, is lost, and instead of it, a poor Mortal of earthly Flesh and Blood, born like a *wild Affe's Colt*, of a short Life, and full of Misery, is, through a vain Pilgrimage, to end in Dust and Ashes. Therefore let every *Evil*, whether inward, or outward, only teach you this Truth, that Man has infallibly lost his first divine Life in God; and that no possible Comfort, or Deliverance, is to be expected, but only in *this one Thing*, that though Man had lost his God, yet God is become Man, that Man may be again alive in God, as at his first Creation. For all the *Misery and Distress* of human Nature, whether of Body or Mind, is wholly owing to this *one Cause*,
that

that *God is not in Man*, nor *Man in God*, as the State of his Nature requires : It is because Man has lost that *first Life of God in his Soul*, in and for which he was created. He lost this *Light and Spirit and Life of God*, by turning his *Will, Imagination, and Desire* into a Tasting and Sensibility of the Good and Evil of this earthly, bestial World.

Now here are two Things raised up in Man, instead of the *Life of God*: *First, Self, or Selfishness*, brought forth by his chusing to have a Wisdom of *his own*, contrary to the Will and Instruction of his Creator. *Secondly*, an earthly, bestial, mortal Life and Body, brought forth by his eating that *Food*, which was *Poison* to his *paradifical Nature*. Both these must therefore be removed; that is, a Man must first totally die to *Self*, and all *earthly Desires, Views, and Intentions*, before he can be again in God, as his Nature and first Creation requires.

But

But now, if this be a certain and immutable Truth, that Man, so long as he is a *selfish earthly-minded* Creature, must be deprived of his true Life, the *Life of God, the Spirit of Heaven*, in his Soul; then how is the Face of Things changed! For then, what Life is so much to be dreaded, as a Life of worldly Ease and Prosperity? What a Misery, nay, what a *Curse*, is there in every Thing that gratifies and nourishes our *Self-love, Self-esteem* and *Self-seeking*? On the other Hand, what a Happiness is there in all inward and outward *Troubles* and *Vexations*, when they force us to feel and know the *Hell* that is *hidden within us*, and the *Vanity* of every Thing without us: When they turn all our *Self-love* into *Self-abhorrence*, and force us to call upon God to save us from *ourselves*, to give us a *new Life, new Light, and new Spirit in Christ Jesus*.

O *Happy* Famine! might the *poor Prodigal* have well said, "Which by
 " reducing me to the Necessity of ask-
 " ing to eat *Husks* with Swine, brought
 " me to myself, and caused my Return
 " to my *first* Happiness in my Father's
 " House,"

Now, Sir, I will suppose your *distressed* State to be as you represent it; *inwardly*, Darkness, Heaviness and Confusion of Thoughts and Passions; *outwardly*, Ill Usage from Friends, Relations, and all the World; unable to strike up the least Spark of Light or Comfort, by any Thought or Reasoning of your own.

O *happy* Famine, which leaves you not so much as the *Husk* of one *human* Comfort to feed upon! For, my dear Friend, this is the Time and Place for all that *Good*, and *Life*, and *Salvation*, to happen to you, which happened to the *prodigal Son*. Your Way is as short, and
 your

your Success as certain, as his was. You have no more to do than he had. You need not call out for Books and Methods of Devotion. For, in your present State, much Reading, and borrowed Prayers, are not your best Method. All that you are to offer to God, all that is to help you to find him to be *your* Saviour and Redeemer, is *best* taught and expressed by the *distressed* State of your Heart.

Only let your present and past *Distresses* make you feel and acknowledge this twofold great Truth: *First*, that in and of *yourself*, you are nothing but Darknefs, Vanity, and Misery. *Secondly*, that of *yourself*, you can no more help yourself to *Light* and *Comfort*, than you can create an Angel. People, at all Times, can seem to *assent* to these two Truths, but then it is an *Assent* that has no Depth or Reality, and so is of little or no Use. But your Condition has opened your Heart for a deep and

and full Conviction of these Truths. Now give way, I beseech you, to this Conviction, and hold these two Truths in the *same* Degree of Certainty, as you know *two* and *two* to be *four*; and then, my dear Friend, you are, with the Prodigal, *come to yourself*; and above
 HALF YOUR WORK IS DONE.

Being now in the full Possession of these two Truths, feeling them in the same Degree of Certainty, as you feel your own Existence, you are, under this Sensibility, to give yourself *absolutely* and *entirely* to God in *Christ Jesus*, as into the Hands of *infinite Love*; firmly believing this *great* and *infallible* Truth, that God has no Will towards you, but that of *infinite Love*, and *infinite Desire* to make you a Partaker of his divine Nature; and that it is as *absolutely impossible* for the Father of our Lord *Jesus Christ*, to refuse you all that *Good*, and *Life*, and *Salvation*,
 which

which you want, as it is for you to take it by your own Power.

O Sir, drink deep of *this Cup*; for the precious Water of *eternal Life* is in it. Turn unto God with *this Faith*; cast yourself into this *Abyss of Love*; and then you will be in that State the *Prodigal* was in, when he said, *I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son*; and all that, will be fulfilled in you, which is related of him.

Make this, therefore, the two-fold Exercise of your Heart: *Now* bowing yourself down before God, in the deepest Sense and Acknowledgment of your own Nothingness and Vileness; *then* looking up to God in *Faith* and *Love*, consider him as always extending the Arms of his Mercy towards you, and full of an infinite Desire to *dwell in you*, as he dwells

dwells in the Angels in Heaven. Content yourself with this inward and simple Exercise of your Heart, for a while; and seek, or like nothing in any Book, but that which nourishes and strengthens *this State of your Heart.*

Come unto me, says the holy Jesus, *all ye that labour, and are heavy laden, and I will refresh you.* Here, my dear Friend, is more for you to live upon, more *Light* for your Mind, more of *Unction* for your Heart, than in Volumes of *human Instruction.* Pick up the Words of the *Holy Jesus*, and beg of him to be the *Light* and *Life* of your Soul: Love the Sound of his Name; for Jesus is the *Love*, the *Sweetness*, the *Meekness*, the *compassionate Goodness* of the *Deity* itself; which became Man, that so Men might have Power to become the Sons of God. Love, pity, and wish well to every Soul in the World; *dwell in Love*, and then you *dwell in God*: *Hate* nothing but the *Evil* that *stirs* in your own *Heart.*

Teach your *Heart* this Prayer, till
 your *Heart* continually faith, though
 not with outward Words: " O *Holy*
 " *Jesus*, meek Lamb of God! Bread
 " that came down from Heaven!
 " Light and Life of all holy Souls!
 " help me to a true and living Faith in
 " Thee. O do thou open thyself *with-*
 " *in* me, with all thy *holy Nature*,
 " *Spirit*, *Tempers*, and *Inclinations*, that
 " I may be born again of thee; in thee
 " a *new Creature*, quickened and re-
 " vived, led and governed by thy *Ho-*
 " *ly Spirit*."

Your's in all Christian Affection,

W. LAW,



LETTER

LETTER II.

July 20.

My dear, Worthy Friend,

WHOM I heartily love in the Unity of the *Spirit* of *Christ*. Your long Letter I received sometime the last Month, and read with much Pleasure. For, long as it was, I did not wish it to be shorter. I blefs God for that good and right *Spirit*, which breathed in every Part of it.—As it required no immediate Answer, and you left me to my own Time, so I did not intend to write till last Week; but by accidental Affairs, have been hindred from complying, with my Intention, till now.

Your

Your Judgment has failed you in nothing, but in thinking your Letter could be disagreeable to me; or that my Answer was deferred on that Account. Every Creature has my *Love*; but Persons of your Spirit kindle in me every *holy Affection* of Honour and *Esteem* towards them. *Love*, with its Fruits of *Meekness*, *Patience*, and *Humility*, is all that I wish, for myself, and every human Creature: For this is to live in God, united to Him, both for Time and Eternity. Would you have done with Error, Scruple and Delusion, consider the *Deity* (as I have said) to be the greatest *Love*, the greatest *Meekness*, the greatest *Sweetness*; the *eternal unchangeable Will to be a Good and Blessing to every Creature*; and that all the Misery, Darkness, and Death, of fallen Angels, and fallen Men, consists in their having lost this *Divine Nature*. Consider yourself, and all the fallen World, as having nothing to seek or wish for, but by the *Spirit of Prayer* to draw

draw into the Life of your Soul, Rays and Sparks of this divine, meek, loving, tender *Nature* of God. Consider the *holy Jesus* as the *Gift* of God to your Soul, to begin and finish the Birth of God and Heaven within you, in Spite of every inward or outward Enemy. These three infallible Truths heartily embraced, and made the Nourishment of your Soul, *shorten* and *secure* the Way to Heaven, and leave no Room for *Error*, *Scruple*, or *Delusion*. The Poverty of our fallen Nature, the depraved Workings of Flesh and Blood, the corrupt Tempers of our polluted Birth in this World, do us no Hurt, so long as the *Spirit of Prayer* works contrary to them, and longs for the first Birth of the *Light* and *Spirit* of Heaven.

All our natural Evil ceases to be *our own Evil*, as soon as our *Will-Spirit* turns from it: It then changes its Nature, loses all its Poison and Death, and only becomes our *Holy Cross*, on
which

which we happily *die* from *Self*, and *this World* into the *Kingdom of Heaven*.

I much congratulate you on your *Manner of Prayer*: So practised, it becomes the *Life of the Soul*, and the true *Food of Eternity*. Keep in this State of Application to God, and then you will infallibly find it to be the Way of rising out of the Vanity of Time, into the Riches of Eternity.

Do not expect or look for the same Degrees of *sensible Fervour*.—The Matter lies not there.—Nature will have its Share; but the *Ups* and *Downs* of that are to be overlooked.—Whilst your *Will-Spirit* is good, and set right, the Changes of *creaturely Fervour* lessen not your Union with God. It is the *Abyss* of the *Heart*, an unfathomable *Depth of Eternity* within us, as much above *sensible Fervour*, as Heaven is above Earth; it is *This* that works
our

our Way to God, and unites us with Heaven. This *Abyss* of the *Heart*, is the *divine Nature* and *Power* within us, which never calls upon God in vain, but whether helped or deserted by *bodily Fervour*, penetrates through all outward Nature, as easily and effectually as our Thoughts can leave our Bodies, and reach into the Regions of Eternity.

I am, with hearty Prayers to

God for you,

Your truly Affectionate

Friend and Servant,

W. L A W.



M

LETTER

L E T T E R III.

My dear L——

I Am greatly rejoiced at your expressing so *feeling a Sense* of the Benefit of *Prayer*; and hope you will every Day be more and more raised to, and united with, God by it.

I love no mysterious Depths, or Heights of Speculation, covet no Knowledge, want to see no Ground of Nature, Grace, and Creature, but so far as it brings me nearer to God, forces me to forget and renounce every Thing for Him, to do every Thing in Him, and for Him; and to give every Breathing, Moving, Stirring, Intention, and Desire of my *Heart, Soul, Spirit* and *Life* to Him.

It

It is for the Sake of the *Spirit of Prayer*, that I have endeavoured to set so many Points of Religion in such a View, as must dispose the Reader, *willingly* to give up *all* that he inherits from his fallen Father, to be all *Hunger* and *Thirst* after God, and have no Thought or Care, but how to be wholly his devoted Instrument, every where, and in every Thing, his adoring, joyful, and thankful Servant.

When it is the one ruling, never ceasing Desire of our Hearts, that God may be the *Beginning* and *End*, the *Reason* and *Motive*, of our doing or not doing, from Morning to Night; then every where, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the *Eternal Spirit*, have our Life in Him, and from Him, and are united to Him by that *Spirit of Prayer*, which is the Comfort, the Support, the Strength, and Security of the Soul,

M₂ travelling,

travelling, by the Help of God, through the Vanity of Time into the Riches of Eternity.

My dear Friend, have Eyes shut, and Ears stopped, to every Thing, that is not a Step in that Ladder that reaches from Earth to Heaven.

Reading is good, Hearing is good, Conversation and Meditation are good; but then they are only good at Times and Occasions, in a certain Degree: And must be used and governed, with such Caution, as we eat and drink, and refresh ourselves, or they will bring forth in us the Fruits of Intemperance.

But the *Spirit of Prayer*, is for all Times, and all Occasions; it is a Lamp that is to be always burning, a Light that is ever shining: Every Thing calls for it, every Thing is to be done in it, and governed by it. Because it is,
and

and means, and wills nothing else, but the *Totality* of the *Soul*, not doing This, or That, but wholly, incessantly given up to God, to be *where*, and *what*, and *how* He pleases.

This State of absolute Resignation, *naked* Faith, and *pure* Love of God, is the *highest Perfection*, and *most purified Life*, of those who are born again from above, and through the Divine Power, become Sons of God. And is neither more nor less, than what our blessed Redeemer has called and qualified us to long and aspire after, in these Words, *Thy Kingdom come ; Thy Will be done, on Earth as in Heaven.*

Near the Conclusion of yours, you say, since your last to me, *you have met with a great many Trials disagreeable to Flesh and Blood, but that adhering to God, is always your blessed Relief.*

Yet

Yet permit me on this Occasion, to transcribe a *Memorandum* or *two*, from an old Scrap of Paper, which has long lain by me for my own Use.

1. Receive every *inward* and *outward* Trouble, every Disappointment, Pain, Uneasiness, Darknes, Temptation, and Desolation, with both thy Hands, as a true Opportunity, and blessed Occasion, of *dying to Self*, and entering into a fuller Fellowship with thy *self-denying suffering* Saviour.

2. Look at no *inward*, or *outward* Trouble, in any other View, reject every other Thought about it; and then every Kind of Trial and Distress, will become the blessed Day of thy Prosperity.

3. Be afraid of seeking or finding *Comfort* in any Thing, but God *alone*.

For

For that which gives thee *Comfort*, takes so much of thy Heart from God.

“ Quid est Cor purum? cui ex toto,

“ et purè sufficit solus Deus, cui nihil

“ sapit, quod nihil delectat, nisi Deus.”

That is, What is a pure Heart? One to which God alone is totally and purely sufficient; to which nothing relishes or gives Delight, but God alone.

4. That State is best, which exerciseth the *highest Faith* in, and *fullest Resignation* to, God.

5. What is it that you want and seek, but that *God may be all in all in you?* But how can this be, unless all *creaturely* Good and Evil, become as nothing in you, and to you?

“ Oh Anima mea, abstrahe Te ab

“ omnibus. Quid Tibi cum mutabili-

“ bus Creaturis? Solum Sponsum tuum,

“ qui

“ qui omnium est Author Creaturarum,
 “ expectans, Hoc age, ut Cor tuum il-
 “ le liberum et expeditum semper in-
 “ veniat, quoties illi ad ipsum venire
 “ placuerit.” *That is,* O my Soul!
 Withdraw thyself from all Things.
 What hast thou to do with changeable
 Creatures? Waiting and expecting thy
 Bridegroom, who is the Author of all
 Creatures, let it be thy only Care, that
 he may find thy Heart free and disen-
 gaged, as often as it shall please Him to
 visit Thee,

I thank you for your kind Offer
 about the *Manuscript* in the Sale, but
 have no Curiosity that Way. I have
 had all that I can have from Books. I
 leave the rest to God. I have former-
 ly given away many of the Lives of
Good Armelle, so can have no Dislike to
 your doing the same. I have often
 wished for some, or several little
 Things of that Kind, though more ac-
 cording

[90]

according to my Mind; by which the
meanest Capacities might, in an easy
Manner, be led into the *Heart* and
Spirit of Religion.

Dear Man, Adieu.

BRISTOL, 24th

F I N I S.

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ADVER.

ADVERTISEMENT.

AS THOMAS MILLS, the Editor of this *Address*, has in his Possession Copies of some Letters written by the Rev. Mr. *Law*, which are not yet printed; and as there is Reason to believe that several others deserving the Public Attention, may still be in private Hands: It will be deemed a *great Favour*, if those who have such, would send them directed to the said THOMAS MILLS, *Bookseller*, in *Bristol*, in Order that another Volume of Mr. *Law's* very valuable Letters may be compiled and published. Which will preserve them

them from being lost to the Public and Posterity, and also tend to fulfil the benevolent Desire of their excellent Author; which was known to be, that whatever Work of his was of spiritual Benefit to any, might be made so to all.

N. B. No Person, to whom Mr. *Larw* addressed any Letter, needs be under Apprehension of his or her Name being made public; since only the *Initial Letters* of such Name, as in the Case of those already published, are intended to be printed: Nor even the *Initials*, unless the Persons themselves consent to it.

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